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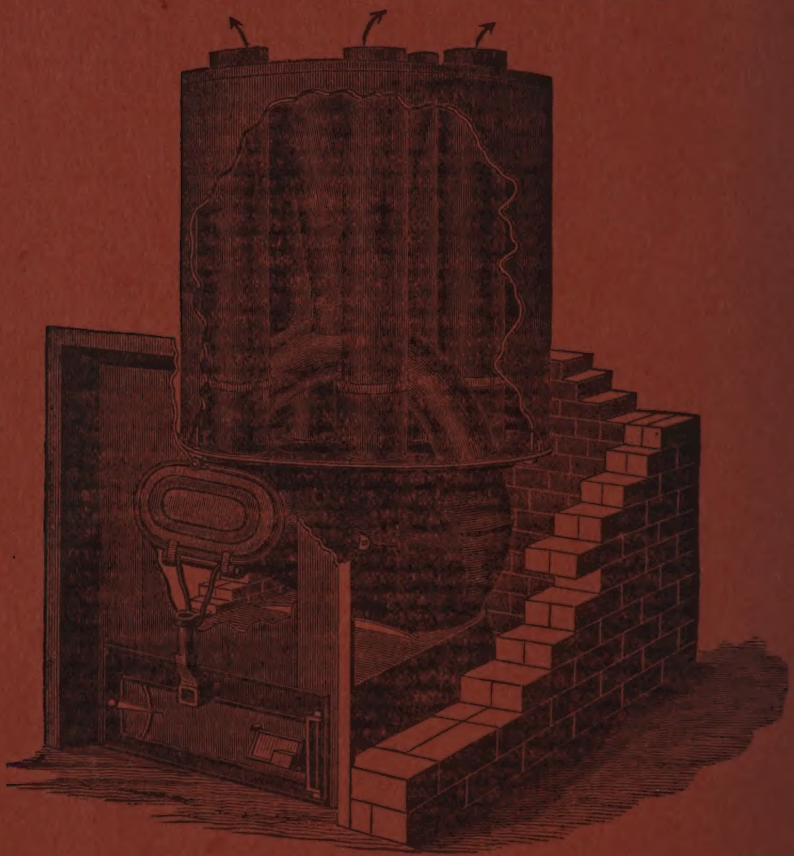

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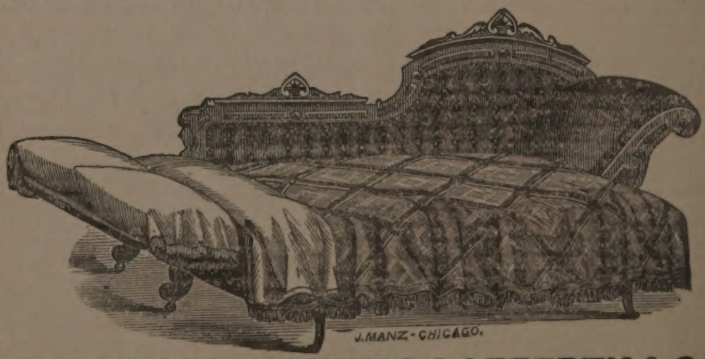

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THE BEING OF GOD.

THE existence is in the idea. The old saying is that something has always been. The contradictory is inconceivable, hence impossible. The Absolute, the Infinite necessarily exists. Here pantheist and theist agree. So far the conception is the pure abstract. It is simple Absoluteness, bald Infinity. But when the inquiry is raised, What is this always something, this necessary abstraction? pantheist and theist part company. Both are bound by necessity, need an Absolute. Both begin their reply by positing a self-evident proposition, gotten in the same way by each, namely, intuition. The one sees an infinite activity, an absolute Potence, an eternal process; the other an absolute Reason, who is intelligence and will. If now the question be asked, Why the latter rather than the former? the answer is, because reason is so constituted that it would be unreason if it did not have this idea. In its making this was wrought into its very being in such way that the two are altogether inseparable. Human reason is the image of the absolute reason. When, therefore, it knows itself, it thereby necessarily cognizes the existence of the divine being. In other words, in apprehending what it is in itself, it finds the necessary idea of a God. But this necessary idea is the fundamental principle of finite reason, hence, according to the essential law that every effect must have a cause, logic demonstrates the necessary existence of the eternal God, that is, dialectics reveals, makes certain, what the human mind holds in its very being.

The existence of finite reason is ground for the conviction of certainty, concerning the actual being of the absolute reason. It can readily be perceived that the swing is now made from the *a priori* method for the determination of the divine existence, to the

a posteriori form for logical proof. The true starting point is a known reality. This may be either the universe external to man, or man himself. By induction of natural facts, and observation of their connections a stairway is constructed up from one grade of existence to another until the loftiest height of nature has been reached, and then the human mind standing on this high eminence gathers up the highest power of its being and leaps unerringly into the very bosom of its source, the eternal, personal God. Pure theism conceives the Absolute to be the unconditioned, the self-intelligent, the self-sufficient. He is distinct from and independent of the universe, and the creator of all things. Deism, however, goes no further. God has originated the universe, and ordained its laws. Beyond this he has no connection with the world of finite being. The works of his hand were made in perfectness. They have no need of his care. They were created to stand and move alone and attain their destiny. He has no want they could supply. They have no need which requires his aid. From the nature of the case, providential government is absurd. The almighty God once came forth from the solitude of his eternity and created the worlds, then retired into the solitariness of his being, and, without the smallest concern left the universe with all its diverse forms of life to run its career of fate. He constructed a most wonderful machine, set it going, and then withdrew to be the idle spectator of its varied movements. This conception of the Supreme Being undeifies him, and makes nature to be an independent reality.

It is in place now to observe that the two systems, pantheism, and natural theism, fail to solve the problem of God and the universe. This is true as respects the actual existence of both and their relation to each other. Pantheism finds an Absolute, but he is the Absolute of space and time. It knows a universe, but it is the Absolute ever unfolding himself. It puts them in necessary relation to one another, but such is the relation that they are inseparable. Natural theism on the contrary claims to apprehend a mono-personal God, who is the self-existent, all-wise and benevolent one, who made heaven and earth. It affirms God and his universe to sustain the relation of creator and creature and makes them to be separable. It recognizes the valid being of the natural and the supernatural, and the necessary dependent connection of the one on the other. Natural theism views God as entirely external to the universe, the transcendent. Pantheism postulates the Absolute as wholly within the universe, the immanent. Natural theism gives an unresolved dualism. Pantheism a destructive monism. Neither one, therefore, solves the problem.

Again each of the two systems fails to satisfy the human mind. Pantheism completely destroys personality and free will and so thoroughly identifies God and man that the individual is lost in the universal. However logical may be the course of thought and seemingly irresistible the conclusion, nevertheless the deep conviction remains, that God is other than unconscious activity and man superior to the universe in which he dwells. The pantheistic explanation of all things never has afforded the impression of a satisfactory solution of the question old as the history of the world. Even those who have devoted themselves to the working out and over again of the non-theistic theory, at last have not been content with the result attained. In the application of the pantheistic view to an interpretation of human life, they finally reach the most cheerless conclusion and find the best state possible to be the worst. Theism has its arguments for a divine existence old-timed and far-famed, the ontological, the cosmological, the teleological. One claims for its conclusion the force of mathematical demonstration. The others furnish an array of natural facts which suggests the irresistible inference of an unconditioned Absolute. Theology usually begins its discussion concerning God with these proofs for a divine existence. Every treatise on the positive side of the theistic question goes over the same arguments. The latest discussion is but a repetition of the same proofs, with a restating of the same facts. And yet with all this statement and restatement, thinkers dispute the validity of the ontological, and the sufficiency of the cosmological and teleological arguments for the divine existence. The custom now is to make apology, or to admit that the natural proofs for the being of God give merely an inkling of what he is. These arguments deal with the forms of things, their order, harmony, and final purpose, and show they must have had a maker, but of their essence they determine nothing. But the human mind not only inquires who made the forms, but also seeks to ascertain how the essence came into being. Besides all this, even should the valid conclusion be a mono-personal deity, still difficulties with such a conception of the divine being readily arise and cannot be put down by any process of reasoning, or intuitive insight. A mono-personal God is not the divine existence who is, and hence the mere theistic idea of the supernatural is not the true conception of the eternal, personal Absolute. Notwithstanding the failure of these systems to fully satisfy the human mind, the fact remains, that pantheism and theism alike enlist the attention of the thinking powers of man and secure an abiding interest. They are not absurdities. They each contain a great

truth. Pantheism with its glaring errors preserves a fundamental principle, the divine immanence. Theism with its mistakes maintains with equal emphasis the transcendence of God. These are principles which commend themselves to the reasonableness of thought, and accord with that deep-seated conviction of the real divine existence which human history discloses at every stage of progress. No system destitute of every element of truth has or ever can interest the human mind. However the intellectual capacity of man has come to be, and however formed, one fact is beyond dispute, namely, that between it and what is true there is an abiding affinity. Its nature perpetually prompts it to search for the verity of things, and its supreme interest ever centers in knowing and possessing truth. If there be long standing theories of error, and systems of philosophy based on false positions, and if these have worked their way into the general thought of man and become wrought into the history of the world and at different times have showed themselves to be over-mastering influences, all this is fact because these theories and systems have running through their structure a great principle which the human mind somehow feels to be true. The irrepressible conviction of the soul is, first, that the God who has real being not only exists before the finite universe, but in the essence of his being is no part of nature, and, second, that he is in and through the universe, actually the life of its existence. Theism on the one hand consequently will always engage the earnest activity of man's knowing powers, while on the other hand Pantheism will awaken the deepest thought of the human understanding. At the same time, each alone cannot cause man in his intellectual search for highest truth to rest in complete satisfaction; neither can the two combined develop in consciousness the true knowledge of the divine Being. *S. A. Ort.*

THE THIRD CHAPTER OF GALATIANS—Vers. 4-16.

"EVEN *as Abraham believed God, and it was reckoned unto him for righteousness.*" This means that Abraham had confidence in the promise of God, and that this confidence was set over to his account as moral rectitude. God promised that Abraham's seed should be as numerous as the stars in heaven, Genesis 15:5. Abraham believed that God would verify his word. This made him acceptable to God, that is, it justified him in the sight of God, for the word here translated *righteousness* has the same root as the word so uniformly translated *justify*. Compare

Romans 4:23. Abraham's justification is not by works, but by faith. From this particular case the apostle then commands the Galatians to draw a general conclusion as to the justification of all men:

"*Know therefore that they which be of faith, the same are sons of Abraham.*" "*They which be of faith,*" is mentally contrasted with "they which be of works." Abraham's true children are those who have the faith of Abraham; that is, those are justified who have confidence in the promise of God that for the sake of Christ who "was crucified" (see verse 1), all sins are pardoned, and the person exercising this confidence is received and treated as righteous. "*They who are of faith*" are they who are so born of faith as have their character from it; and as faith is wrought from the Holy Spirit "*they who are of faith*" are spiritual in their character. Faith does not justify and yet leave the character predominantly sinful. Whom God justifies he also sanctifies, so that the Christian not only *has* righteousness, but also *is righteous*.

This method of justifying is set forth already in the Old Testament, to which no doubt the Judaizers appealed. Paul would say, "God never justifies in any other way than by faith," because he determined to bless all the nations of the earth in Abraham. Gen. 18:18. So then they which be of faith as Abraham was of faith, will be blessed with faithful Abraham. Nothing is said of works. Justification and blessing are joined; and as this was *preached* to Abraham before the law was written, we conclude that the gospel is older than the law.

"*For as many as are of the works of the law, are under a curse.*" Here "*works of the law*" stands in contrast with "*of faith.*" They are of the works of the law who busy themselves with the works of the law, who try to secure the divine favor by means of their own righteousness. But these are under the curse, and therefore cannot receive the blessing, because God has not connected the blessing with works, but with faith. "*It is written: Cursed is every one who continueth not in all things which are written in the book of the law, to do them.*" Deut. 17:26. The passage is cited in confirmation of the statement that they who "are of the works of the law" are under a curse; unless, of course, they can establish a *continuance* in the law *to do it* in all its requirements, that is, in the moral as well as in the ritualistic demands. The omission of the least part of the law brings a man under the curse. Here then every mouth is stopped, and all the world must plead guilty, because there is no man living who doeth good and sinneth not. Before the law the case of every man is hopeless. But Paul is not con-

tent merely to let the Galatians draw this conclusion from his promises. He plainly declares that *no one can be justified by the law*, for it is written in Habakkuk 2:4: "The just shall live by his faith." This puts an end to controversy, because it appeals to a fact which shows that the fundamental condition of a man's life, and of his acceptance with God is faith. That Paul uses the words "*shall live in faith*" here, and not "shall be justified by faith," is because he finds this form of expression in the Scriptures, and because it fully implies being "justified by faith," or rather it results from being justified by faith, for only he can live, in the spiritual sense, who has favor with God, and who has an abiding trust in God.

But in contrast with this fact is the fact that "*the law is not of faith.*" The law does not proceed from faith; it does not have the nature of faith; it can not do the work of faith. Or as Lightfoot explains: "Faith is not the starting point of the law. The law does not take faith as its fundamental principle. On the other hand, it rigidly enforces the performance of all its enactments." "*He that doeth them shall live in them.*" Such is the language of the law. Actual and unremitting performance of all the requirements of the law is the condition of life by the law. Then who can live? Verily, no one.

Such is the conclusion to which Paul virtually presses the argument, for he knows well enough that his Galatian readers will not claim perfection in the matter of doing the law. They are then shut up to faith as the only condition of life. So are we all. Our works count for nothing, for without faith even our works are as filthy rags. So long as we are under the law, we are under the curse. But "*Christ redeemed us from the curse of the law, having become a curse for us.*" This points to an historical transaction, viz., the death of Christ on the cross. The price of our ransom was his sufferings and death. These were vicarious, for he "became a curse for us." He voluntarily placed himself under the dominion of the law, and thus became a curse in our stead; or as the original may be more literally rendered, "became a curse on our account," or "in behalf of us"—where the word *curse*, the abstract for the concrete, denotes the one in whom the curse is exhibited, or who bears the penalty of those who have not "*continued in all things that are written in the book of the law to do them.*" "Who would dare, without the fear of blasphemy, so to speak, if the apostle had not led the way?"—*Bengel.* And even Paul might not have ventured so bold an assertion, had it not been written: "*Cursed is every one that hangeth on a tree.*" Deut. 21:23.

But the end for which Christ hung on the tree is, "*that upon the Gentiles might come the blessing of Abraham in Christ Jesus.*" His expiatory death is the ground of the bestowment of the blessing promised to the Gentiles through Abraham, who is the father of all them that put their trust in the promises of God. And the end of this is, "*that we might receive the promise of the Spirit through faith.*"

Here the apostle returns to the thought contained in verse 2: "*Received ye the Spirit by the works of the law or by the having of faith?*" It is the Spirit who works the true Christian life and character. See Rom. 8:9. "The promise of the Spirit" is that contained in Isaiah 44:3: "I will pour my Spirit upon thy seed, and my blessing upon thine offspring;" and in Joel 2:28: "I will pour out my spirit upon all flesh." But the realization of this promise is connected with faith, as was the promise made to Abraham, that in his seed all the nations of the earth should be blessed. Hence the two promises, that of blessing and that of the Spirit, are made to combine in this one thing, viz., *faith*, which is the divinely appointed means for the personal appropriation of all that is included in the grace of God. But this is all based upon Christ, "in whom we have boldness and access in confidence through our faith in him." Or as Bishop Lightfoot says: "The law, the greater barrier which excluded the Gentiles, is done away in Christ. By its removal the Gentiles are put on a level with the Jews; and thus united, they both gain access through the Spirit to the Father." Compare Eph. 2:14—18.

There are four leading doctrinal thoughts in this brief section:

1. The Christian's faith is paralleled with that of Abraham. In both cases it is confidence in the promises of God. This is the substance and the matter of it. He who would be just before God must believe the promises of God, which now are made manifest in the person of Christ, the true, the only object of the Christian's faith, as he was the true object of the faith of Abraham.

2. "The Scripture is the exposition of a divine plan of salvation." This plan has had a regular historical development. Its first germ is the Protevangel sounded at the gate of Paradise: "The heel of the seed of the woman shall bruise the serpent's head." It was renewed and *preached* to Abraham. It was consummated by the work, suffering and death of Christ. With God it was ideally perfected from the beginning.

3. The curse of the law rests upon all men, for all men are by nature "*of the works of the law,*" for all men do try to justify them by "*the works of the law.*" They fail and consequently fall

under the curse, because they do not "*continue in all things written in the book of the law to do them.*"

4. Christ redeems from the curse of the law by being made a curse for us. This leads into the mystery of the atonement by substitution. Christ took upon himself the condemnation of our disobedience. The wrath of God rested upon him, not however in the sense that God was angry with him personally, but in the sense that he endured the curse consequent upon the violation of the law. This *curse* was death, which Christ tasted for every man. By *becoming a curse* he "redeemed us from the curse of the law." But this vicarious atonement availed because the death of Christ was a "savor of sweetness" unto God. *J. W. Richard.*

THE VERY DEEDS OF JESUS.

I ASK attention to this theme, for the "very deeds" of Jesus, like his "very words," concern the manifestation of Godhead in the flesh. Whether we consider his works or his words, the marks of Divinity are equally conclusive. No man spake as He did; no man acted as He did.

The first thing I would specially emphasize has respect to the entire absence of process in his miracles or mighty deeds. This point is seldom elucidated as it deserves; but, if I mistake not, it concerns the very essence of Deity. A strictly creational act is not spread out in time. When we reduce the moment to the millionth part of a second, we are no nearer that absolute least involved in a creational deed. Now it is this feature which we find inseparable from Christ's mighty works everywhere. Christ's miracles are not processes; they are fiats. "He speaks and it is done; He commands, and it stands fast."

Trench somewhat fails, it seems to me, in his exposition of the first miracle, through not seeing this point. He thinks that the water is changed into wine by a process; that it is a miracle of *becoming*, and that "in truth it is in no way stranger, save in the rapidity with which it is effected, than that which is every day going forward among us." But thus to reason is to miss the key to the significance of Christ's mighty deeds. His deeds are purposely meant to stand altogether apart from natural processes however accelerated. Even when time is covered in connection with a miracle of Jesus, it is not that the miracle takes time, or that there is anything after the manner of a natural process going on. The miracle is a fiat, and time is obliterated before it.

As an illustration, the ninth chapter of John's Gospel may be

read, where the story is given of the man born blind, to whom our Lord gave sight, thereby manifesting in "the works of God." No doubt it took time to spit on the ground, and make clay of the spittle, and to spread this upon the eyes of the man born blind. It took still more time for him to go to the pool of Siloam and wash. But it is manifest enough that the time occupied is no part of a process; nor is the miracle itself other than an instantaneous forthputting of Divine energy.

This, I believe, is the distinctive feature of Christ's mighty deeds. It appears to me a mistake to think that the water gradually turned into wine. The change took place so quickly that time, however subdivided into fractions of a second, could not possibly define it. For the like reason, Christ's works of healing are not mere cures. "Cure has to do with recovery to health by means of care." In a cure nature is assisted, and there is a gradual leading back and up to health again. But in all cases of disease Christ's healing power went immediately forth, and took immediate effect. The thing is done instantaneously. There was no time occupied in the healing given. The absolute least in duration is the general feature in the work.

Such action is the sole prerogative of Divinity. "He speaks and it is done," and He alone does this. Creature energy requires to be spread out in time; and the feebler the energy the greater the time required to overtake the work. But Divinity acts in absolutely no time. Christ said to the winds and waves, "Peace, be still," and instantly there was a great calm. So, with the poor woman who touched the hem of his garment; her issue of blood is staunched.

Though there are one or two cases which apparently run counter to this principle, they are not real exceptions. We cannot, for example, justly allege that the miracle wrought on the man to whom our Lord gave sight bit by bit was really one of becoming. The steps in the miracle are instantaneous. First from stony blindness in an instant he sees men as trees walking; the eyes being touched a second time, perfect sight follows. There can be no doubt that the twofoldness of the step had regard to the moral need of the subject; for to stir up expectation in his soul was even more important than to confer vision on his sightless orbs.

I do not, therefore, fall in with the current wish to explain Christ's miracles as much as possible on natural principles. Nay, in his mighty deeds we see the glory of the only begotten Son of the Father. His works are wrought in God in a sense that immediately foretell God. As when Jehovah said, "Let light be, and light was," so was it with the deeds of the God-Man. They tell of Divinely Sovereign action, and while we must needs think of them as taking place in time, they are, paradoxical though it may sound, themselves *timeless*.

Without touching on other aspects of "the very deeds of Jesus" now, it is befitting to observe that the timelessness of Christ's acts well illustrates the work of Divine grace in the regeneration of man. No human soul passes from death unto life

in more time than we designate by the inconceivable. The quickening of the soul that was "dead in trespasses and sins" is not a process, but answers to a fiat. Even so shall it be when "the body of our humiliation shall be changed into the body of his glory, according to the working whereby He is able even to subdue all things unto himself." No one shall be able to discern the thing taking place, as if it were a miracle of becoming. Christ's appropriate action is Divine. As Divine, it is absolutely instantaneous. It was so in the days of his flesh; it will be so no less in his coming glory. "Behold, I show you a mystery; we shall not sleep, but we shall be changed, in a moment, in the twinkling of an eye, at the last trump." Lord, let that day come, and let all other days pass away. *James Douglass, in the Christian.*

INTERNATIONAL BIBLE LESSONS.

(These notes are designed to be auxiliary to the Lesson Leaves and Books used by Teachers.)

The Parable of the Sower.

MARK 4: 10-20. FEB. 3, 1889.

INTRODUCTORY.

1. *Variations* that seriously modify the meaning. (*a*). In v. 12, the words, "*at any time*" and "*their sins*," are correctly rendered in the Revision by "*haply*" and "*it*," reading: "lest *haply* they should turn again, and *it* should be forgiven them." This is supported by the highest authority, the Sinaitic and Vatican MSS. (*b.*) In v. 10, the same read the plural "*parables*," instead of the singular "*parable*," thus indicating that the design of the parables *in general* was included.

2. *Critical Remarks.* (1.) If the statement of vs. 11, 34, is received, *then* the disciples *knew* the nature of the kingdom they preached. (2.) If we accept of the design of the parables as given by Jesus, vs. 11, 12, *then* not easily comprehended. (3.) If we endorse the variation of v. 12, *then* it follows: (*a.*) That the "*it*" refers to judicial condition of the Jewish nation, removed from theocratic privileges; (*b.*) that the *time* for conversion and restoration to favor, as divinely purposed (e. g. in prophecy, work of atonement), had *not yet* arrived; (*c.*) that while the *nation*, as such, is still cut off, individual Jews obtain grace; (*d.*) that the language of Jesus is inspired by His *foreknowledge* of the future.

3. *Perversions.* (1.) Making the Parable to teach the *conversion*, instead of the *evangelizing*, of the world, over against its expressed *limitations* and those of the Parables of the Tares and Wheat, Drag Net, and of the commission itself. (2.) The *softening* of v. 11, over against its definite language and of Isa. 4: 9-12; forgetting that it is *based on* foreknown knowledge of conduct, and is meted out as a punishment.

GENERAL STATEMENT.

1. *Fundamental Basis.* Jesus, the Divine and authoritative Teacher.

2. The *Main Subject.* Gospel truth only *effective proportionate* to its reception and culture.

3. The *Practical* Lessons. (1.) The *reception* of truth *vital*. (2.) The continued *cherishing* of truth *essential*. (3.) Hearing unprofitable *without* doing. (4.) Truth *unchangeable;* but reception and growth *variable*.

4. The *Obvious Lessons.* (1.) Quickness of growth, and gladness of reception, no *safe* criterion. (2.) Failure of personal religion *attributable* to lack of retentive power. (3.) Truth with its germinal nature under necessary *conditions*: the wayside, stony ground and thorns received the *same* seed. (4.) In sowing, we must anticipate both *failure* and *fruitage;* for the disciple in this also, is *not above* the master. (5.) Hence, confidence in the seed, *combined* with patience and hope.

5. The *Inferential Lessons.* (1.) The Christ's *estimate* of the multitude; the

same holds good to-day. (2.) As the Jewish nation was largely composed of the three unfruitful classes, *hence* its continued punishment. (3.) The quality of the "good ground" is based on *moral* receptivity. (4.) The influences retarding or advancing the Gospel *continue* to the end of this dispensation. (5.) The *ultimate* results are seen at the final manifestation of the kingdom, Math. 13:37–43.

The Untamable Demoniac.

MARK 5:1–20. FEB. 10, 1889.

INTRODUCTORY.

1. *Variations* that Modify. None of importance.

2. *Critical Remarks.* (1.) Demoniacal possessions, dealing with the invisible, are *difficult* of explanation, but the *evidence* of their existence is conclusive. (2.) The *activity* of Satanic influence at the First Advent is *marked;* the same will be *characteristic* of the Second, e. g., Rev. 12:12; 16:14; 20:2,3, etc. (3.) The nighness of the kingdom *evidenced* by such a miracle, Luke 11:23; for the *supernatural essential.*

3. *Perversions.* (1.) Making an evil spirit simply *representative* of sin, without *personality.* (2.) Using it to sustain the *claims of* Modern Spiritualism, over against its *evil* connections.

GENERAL STATEMENT.

1. The *Fundamental Basis.* The *supernatural* associated with the humanity of Jesus.

2. The *Main Subject.* Jesus gives a *sign* or *earnest* of *His ability* to destroy the works of the devil.

3. The *Practical* Lessons. (1.) Assurance given that Jesus is a *perfect* Savior. (2.) His power *equal* to extreme cases. (3.) Protected by Him, we need not *fear* Satan. [4.] This earnest inspires *hope* in the ultimate realization of Rev. 20:1–4. [5.] The *related duty* of testifying to God's compassion, mercy and love.

4. The *Obvious* Lessons. [1.] The *possession* of the earnests of redemptive power bestows deliverance and happiness. [2.] This account *impresses* the truth of Rom. 8:31. [3.] The *personality* of evil spirits evidenced by the knowledge manifested, the speaking and the removal to the swine. [4.] The *hopeless* condition of such demons. [5.] Fear and attachment to earthly things, all selfishness, *unfavorable* to the reception of Jesus. [6.] Gratitude *prompts* to acknowledgments. [7.] The supremacy of Jesus *honored.*

5. The *Inferential* Lessons. [1.] The *doom* of Satanic power foreshadowed, Rev. 20:10. [2.] The destruction of the swine a virtual *rebuke* of the violation of law. [3.] The astonishing knowledge possessed by demons indicates their capacity for evil. [4.] The power of the Christ can even utilize evil spirits to *punish* violaters of law. [5.] Great deliverances make *constant* and *effective* preachers. [6.] The destruction of the cities of Decapolis forty years after was, like that of Jerusalem, a *divine judgment.*

The Woman's Touch of Faith.

MARK 5:25–34. FEB. 17, 1889.

INTRODUCTORY.

1. *Variations.* One in v. 27, by the Revision, the Sinaitic and Vatican MSS., makes the reference more *definite.* For instead of "heard of Jesus" read "heard of *the things* concerning Jesus." "The things" evidently refer to the miraculous works of Jesus.

2. *Critical* remarks. [1.] The stages *attendant to* faith: [*a*] reception of the things concerning Jesus; [*b*] believing; [*c*] confidence; [*d*] action; [*e*] obtaining; [*f*] a previous personal experience conducive to the whole. [2.] A chronic, hopeless case selected, to *magnify* the divine power. [3.] "*Virtue*" is, v. 30, in the original "*power*." [4.] The rude and barbarous methods of medical treatment referred to in v. 26, for which see e. g. Lightfoot, p. 614.

3. *Perversions.* [1.] That *all* sickness will be healed by faith. [2.] That faith in its entirety was *exclusively* the work of the woman.

GENERAL STATEMENT.

1. The *Fundamental Basis.* *Supernatural* power constitutes Jesus the Healer.

2. The *main subject.* *Faith essential* to the reception of the Divine power.

3. The *practical* lessons. 1. Humility and confidence, Jesus *honors.* 2. The power of Jesus *unlimited* in response to faith. 3. In *sickness,* we can apply to, and trust in, Jesus. 4. A suitable *confession* of help received, is proper and required. 5. Faith bestows *peace.* 6. Long continued affliction, *preparatory* to great blessings.

4. The *obvious* lessons. 1. Timidity may exist *with* strong faith. 2. To faith, Jesus will ever respond in *some* form or other. 3. Hence to sorely tried, and tempted souls, when human help is vain, *He* is the *Helper.* 4. He *desires* us to come and experience His power.

5. The *inferential* lessons. 1. The touch and result evidence the *living personal union* of the divine and human natures. 2. The *supernatural* always conscious of, and responsive to, faith. 3. This *an earnest* of the future perfected deliverance of the Redeemed from all sicknesses. 4. The nature of the woman's disease made her in Jewish estimation unclean and a sinner, but divine compassion and mercy *stoops* to such, while it *passes by* the ceremonially clean. 5. Faith elevates and honors woman.

The Great Teacher and the Twelve.

MARK 6:1–13. FEB. 24, 1889.

INTRODUCTORY.

1. *Variations.* None of importance.

2. *Critical Remarks.* 1. The *restriction* of Math. 10:5 must not be disregarded. 2. The manifestation of the miraculous depended on *moral* conditions, for the ability *per se* remains undiminished. 3. Susceptibility and capacity, as well as willingness *presupposed.* 4. The *marvelling* of Jesus at this unbelief evidently arises from the need and greatness of the blessings rejected. The *same* marvel continues.

3. *Perversions.* 1. Making the anointing with oil an *equivalent,* or *endorsement,* of the Extreme Unction of the Roman Church. 2. Making a *special* ministry, with its *service* and *works,* under *direct* supernatural supervision, the *absolute* pattern of all others.

GENERAL STATEMENT.

1. The *Fundamental Basis.* Jesus, as the *authoritative Teacher* and *Head,* associates *with* Himself instrumentalities to convey the Gospel.

2. The *Main Subject.* The Divine Master *employs others* to call men to *repentance.*

3. The *Practical* Lessons. 1. Repentance is *essential.* 2. Unbelief *hinders* divine grace. 3. *Trust* in God for our daily provision. 4. The rejection of the ministers of the Christ brings guilt, for which we are held *responsible.*

4. The *Obvious* Lessons. 1. Prejudice always *injurious.* 2. There is a *narrow, envious* unbelief. 3. The *power* of disciples comes from Jesus. 4. Power bestowed is to be used *to honor* the Christ. 5. Should gratefully acknowledge ability, etc., in those descended from the *lowly.* 6. The *undefiging* of Jesus thus early exhibited, with the result. 7. Guilt proportionate to opportunities.

5. The *Inferential* Lessons. 1. The *same* contemptuous unbelief has given rise to divisions and schisms in the church and organized opposition without. 2. Unbelief should not deter from *continued* teaching, as exemplified in the Master. 3. The day of judgment will *exalt* many that are *lowly,* and *diminish* many that are *high.* 4. The repentance *conditioned* the coming of the kingdom. Matth. 4:17. 5. The going "by two and two," suggests *fellowship* and *mutual support,* as well as the *completeness* of witnessing. 6. The unbelief of many does not *prevent* the "*few*" [verse 5 from experiencing grace. 7. As the Christ honored human employment, we should not *disparage* them. 8. The *example* of Nazareth was followed by the Jewish nation [Rom. 10 and 11], and directs us on to the outcome of Luke 18:8.

G. N. H. P.

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Little is said now about eternal punishment. True, frequent reference is made to it as a doctrine of the Evangelical Church, but few sermons are preached enforcing this doctrine. Has it slipped from the convictions of the preacher, and by him accepted only in a formal way? It seems so. When a few years since there was the expression of positive belief, now the motions of doubt are manifest. Which is true? Universal restoration or eternal punishment? Many who once were clear and decided in their expression of view, are at present doubtful concerning the alternative. Is it true that many in the pulpit are satisfying themselves with a partial view of the divine nature? Is the eternal righteousness of God apprehended as positively as is the eternal love of God? Or is the former conceived to be inactive and the latter the active principle of the divine being? The pulpit generally preaches its conviction of belief. If it is noticeably silent concerning the doctrine of eternal punishment, or gives it merely a passing notice and does not state and enforce it with old-time emphasis, there must be for this a sufficient reason. Is this reason to be found in certain answers to the inquiries above stated?

***

It used to be that the ministers of the Word knew in what consisted pulpit power. In the present time the inquiry is, In what does this consist? The indication given by the widespread search for a true answer, is that this power has been in large measure lost. To remedy the defect various expedients are proposed. Among these may be mentioned human learning and homiletic methods. Art is seized upon as the necessary element. This, doubtless, has an essential place. The art required is not that which another has produced, but which each individual himself produces. One may be assisted by the work of another, for a model, but to be power with others he must express his own life, what he finds himself to be in his inner experience. Such experience is true art, and mightiest power.

***

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MISSIONARY NOTES.

The following extracts are taken from *The Missionary Review of the World:*

The Presbyterian missionaries in the City of Mexico have recently located seven preaching stations in the outlying wards and districts. In this way they touch the people who could not be brought into anything known as a church edifice. Lay talent is utilized, one-half of these services being sustained by native elders.

No better proof of the genuine interest of our Japanese Christians in the new civilization could be given than their contributions the past year for educational and religious objects, amounting to over $41,000; and it is not professed Christians only that give, but others, impressed with the character of the work in progress, especially thoughtful parents, for the sake of the moral culture obtained in our schools. A few weeks since word came from Mr. Neesima of $31,000 subscribed by a few Japanese gentlemen, including two of the highest officials in the government, toward the enlargement of our Doshisha school so as to make it a Christian university.—*Miss. Herald.*

One of the most hopeful indications for the future of Christianity in Japan is the missionary character of the native Christians. They are zealous in carrying the gospel to their own people, and also to Korea and the islands dependent on Japan.

Cardinal Lavigerie's mission for the suppression of the African slave trade has been encouraged by the Pope's gift of $60,000 to the enterprise, accompanied by a letter from Leo praising the Cardinal for his crusade, and encouraging him to go ahead in his work. His plan includes the raising of a volunteer corps to fight the slave traders of the Dark Continent with carnal weapons. About a score of chivalrous young Belgians have already formed the nucleus of this new Salvation Army.

We have noted the publication of the Bible in Rome by Martini, the well-known publisher, in penny parts. The experiment has been successful beyond expectation. About 50,000 copies are sold every week. The book is well printed, and each part has been reduced to eight pages.

Buddhism cannot long hold its ground, and Christianity must finally prevail throughout all Japan. Japanese Buddhism and Western science cannot stand together. They are inconsistent the one with the other.—*Japanese Gazette.*

Speaking in Edinburgh, at the opening of the session of the Edinburgh Philosophical Institution, upon "Madras and Southern India," Sir M. E. Grant Duff, G. C. S. I., late governor of Madras, said that the two great languages of the Madras presidency, each spoken by about 12,000,000 people, were Telugu and Tamil, both Dravidian tongues. Less than 36,000 people out of 31,000,000 claimed English as their mother tongue. As to nationality, the immense majority were Hindus; and next to them, but at an enormous distance in point of numbers, came the Mohammedans; then came the Christians—far more numerous in Southern India than in the north. Among the Christians 68 per cent. were Catholics and 32 per cent. Protestants. Among the Protestants the Anglicans were the most numerous, and in Tinnivelly they had a large number of native converts.—*Our English Correspondent.*

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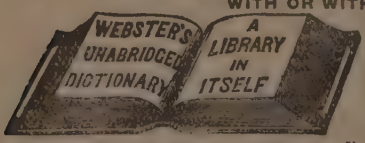

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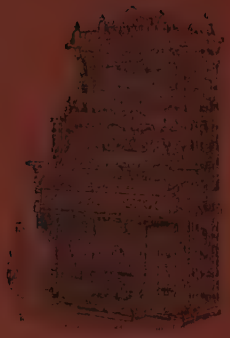

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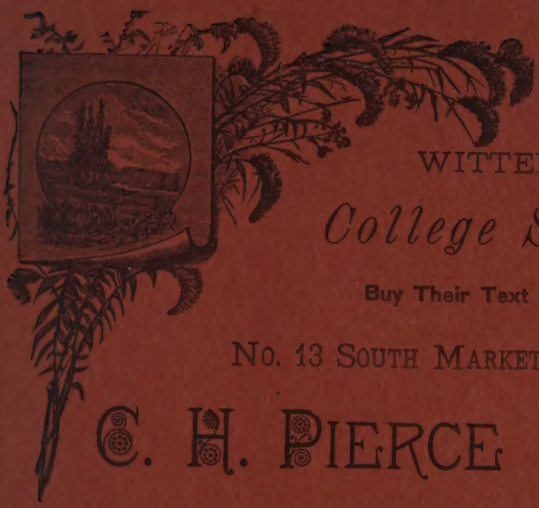

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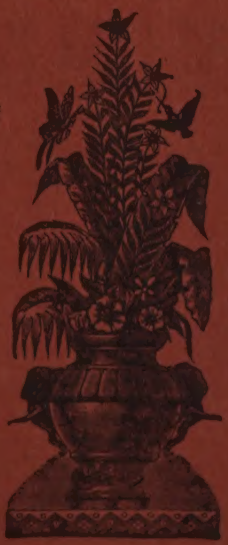

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